Internalization of Education K.H. Hasyim Asy'ari in Strengthening Moral Education through Islamic Boarding School Activities

Anhar Khafid[1], Inayah Priyatun[2]
[1,2]Mahasiswa Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

Abstract: *In life, morals are the main issue that everyone needs to pay attention to because the level of morals in the view of each region is different. In this day and age, people have increasingly poor morals due to environmental factors and internal upbringing from an early age. Therefore, moral education for every person or individual is very important because it can create changes in behavior for the better. K.H. Hasyim Asy'ari, one of the Islamic religious leaders who is widely known by the general public, especially Nahdlatul Ulama members, helped build the nation's morals or morals by establishing Islamic boarding schools, one of which was. The purpose of this research is to provide education and understanding of an internalization of K.H. Hasyim Asy'ari in moral strengthening which is built through activities in Islamic boarding schools. This study also uses the literature review method or literature study, in which data collection comes from books, journals, articles and other scientific papers that are relevant to the title. Internalization of the education of this religious figure is considered very efficient in preparing students and strengthening moral education through activities at Islamic boarding schools.*

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INTRODUCTION

In this contemporary society, it seems that morals have developed into a global social phenomenon that seems to have become commonplace. However, this does not mean that moral teaching is not a feature of modern culture outside of society. Modern civilization almost universally prioritizes moral education as an important component in the educational process (Anwar, 2019). Education does not only seek to produce individuals who have morals and honesty. Therefore, education is not just a transfer of knowledge, but education must also transfer moral values and goodness. Transfer of moral values can make humans able to actualize themselves and also have good morals. Moral and moral life is very concerned because humans can be said to be good if

they have good morals and morals (Marzuki dan Hakim, 2019).

Indonesia is one of the countries where there is still little moral education, so that this has resulted in the development of the Indonesian nation. Due to the fact, Indonesian society has been influenced by global culture which has resulted in the separation of religious values from everyday life (Mella Agustin dan Rasyid, 2021). In developing oneself and socializing with society, moral education is very important and beneficial for every individual. Morality is a fundamental aspect of self-actualization. This is because if a character has been assimilated into the human person, then he can maintain his responsibilities as a social being. In social as well as cultural terms, including in cultures that are still at a backward stage of development, people worry about moral dilemmas (Abidin, 2021). Because one person's moral decline can disturb the peace of others. A civilization will be turned upside down if the majority of humans do not have moral integrity. Individuals who are more highly educated are generally not more moral, ethical, or honest. In fact, there is some data showing how many educated people engage in behavior that goes against society's moral and religious standards (Azis et al., 2022).

THEORETICAL SUPPORT (OPTIONAL)

From various aspects of literature search, we found a number of papers and research on morals. In the research conducted by Natasya Febrianti, it was found that the understanding and appreciation of values in society are two areas of process that are completely ignored by education. So that it results in bad public morals and also people's lives are not valued more. Because basically if a person has good moral behavior in himself, then his moral behavior can be recognized and appreciated. That is, throughout the learning process, the development of character and awareness of moral values, namely being honest, always being responsible and caring for others. In his research also explained that human morale grows because of the education received by society (Febrianti & Dewi, 2021)

In addition to the research above, Lisna Amelia in her research found that people in Indonesia need direction and teaching about Pancasila in order to understand its values so that they have good morals. Because if the values of Pancasila are lost, the identity and identity of society and the state will be lost. Therefore, implementing Pancasila values as moral education for the community is very important because Pancasila values must be developed and instilled in society along with technological advances and globalization. (Amelia & Dewi, 2021)

This research develops from the relevant theory above which focuses more on moral education through social education only. This time the researcher is developing and focusing on moral education related to Islamic boarding schools. Pondok Pesantren is an academic institution that has Islamic characteristics and its existence is more than just providing an alternative teaching of human morality. Through Islamic boarding school activities that teach religious values and teach manners, every human being has an awareness of their obligations in this world. Because basically Islamic boarding schools are non-formal education that are able to create good human morals and morals.

In this study using a qualitative approach. The type of approach is a literature review, where every effort and data is obtained to compile material related to the topics or problems considered in this study obtained through various references such as journals, books, essays and other scientific articles. The purpose of this study was to determine the relationship

between moral education through Islamic boarding school education through the perspective of K.H. Hasyim Ash'ari. Researchers have hopes that this research can be further developed and hopefully useful for readers and researchers who will carry out the development.

METHOD

The research method of this library research is a type of character thought study that describes the writing and behavior of related figures, namely K.H. Hasyim Asy'ari, so that the principles developed in the character studies follow the principles of qualitative research. The first stage of data collection is orientation or general data collection which is interesting and important to study from K.H. Hasyim Ash'ari. The second stage is exploration or directed data collection according to the focus of the study. The third stage is a focused study or implementation of an in-depth study focused on the success, uniqueness, important work of K.H. Hasyim Asy'ari, and influence on society. The researcher read character education works and also other fields of K.H. Hasyim Asy'ari (as the primary data source). Usually a character has thoughts that have an organic relationship between one another.

The primary data sources in question come from various books, speeches, and K.H. Hasyim Ash'ari. Secondary data sources also support this research, such as books, encyclopedias, scientific writings, and relevant websites. Data analysis in this research is content analysis. Content analysis is an analytical method used to collect and analyze the content of a text, which can be in the form of words, the meaning of images, symbols, ideas, themes and various forms of messages that can be communicated. The steps for analyzing the data in this study were that the researcher recorded primary and secondary data from several papers related to the concept of character

education in the perspective of K.H. Hasyim Asy'ari and then interpret it.

RESULT AND DISCUSSION
Biography of K.H. Hasyim Ash'ari

On Tuesday kliwon 14 Dzulqa'dah 1287 Hijriah or February 14 1871 AD, K.H. Hasyim Asy'ari was born. He was born in the house of his grandfather, Kyai Usman, who was in the Gedang Islamic boarding school, a hamlet in the Tambakrejo area, Jombang Regency, East Java. He is the third son of eleven children. K.H. Hasyim Asy'ari is the son of Nyai Halimah and Kyai Asy'ari (Faisal et al., 2021). K.H. Hasyim Asy'ari is a well-known and very influential Muslim figure in the world of education. He participated in the world of education by establishing an ireng sugarcane boarding school. The initial goal of establishing the Sugar Cane Islamic Boarding School was as a form of response to the negative effects of the establishment of a sugar factory in East Java which was expected to damage the morale of the Indonesian people (Zahro' & Aminah, 2021).

K.H. Hasyim Asy'ari has a genealogy which, when viewed from his lineage, comes from King Brawijaya VI. K.H. Hasyim Asy'ari married at the age of 21 to Khadijah, daughter of Kyai Ya'kub. Not even a year after their marriage, he and Khadijah performed the pilgrimage with their parents-in-law and lived in Mecca. In less than a year living in Mecca, his wife gave birth to her first son, Abdullah. But not long after giving birth his wife passed away and then his son followed at the age of 40. Because of this, K.H. Hasyim Asy'ari finally decided to return to Indonesia (Aini, 2021). After that, K.H. Hasyim Asy'ari chose to return to Mecca by inviting his younger brother named Anis. But in the end his younger brother died also in the city of Mecca. KH. Hasyim Asy'ari has been married seven times throughout his life. Because every wife is a kyai's daughter, so that makes her close

to the kyai. From his marriage K.H. Hasyim Asy'ari has 15 children, 9 girls and 6 boys (Mustofa, 2022).

Kyai Hasyim Asy'ari first received all his education from his father who raised him from infancy to 15 years old. He began his early education by reading the Koran and other holy books in his own village. After reaching adulthood, Kyai Hasyim Asy'ari migrated to several well-known Islamic boarding schools on the islands of Java and Madura to continue his education, including the Wonokoyo Islamic Boarding School (Probolinggo), Siwalan Panji Islamic Boarding School (Sidoarjo), Langitan Islamic Boarding School (Tuban), and Kademangan Islamic Boarding School (Bangkalan, Madurai). Apart from that, he also studied with cleric Saleh in Semarang (Alim et al., 2019).

After years of being a santri in Indonesia, Kyai Hasyim Asy'ari then moved to Mecca. He studied with Sheikh Nawawi Al Bantani. Kyai Hasyim Asy'ari lived and studied in Makkah for 7 years and then chose to return to his homeland. After returning from Mecca Kyai Hasyim Asy'ari founded the Sugar Cane Islamic Boarding School (Rofiq, 2017). Many Javanese and other regional scholars were developed from this pesantren. With a noble attitude and high optimism, he is a successful person. Since he was still a santri he already had a profession as a teacher, he was given the mandate to train and provide education to santri. Throughout his life he was also given for service to the state and nation (Fadli & Sudrajat, 2020).

The Concept of Moral Education Perspective K.H. Hasyim Ash'ari

In dealing with the process of social change, education is the most important key. Islam also explains that education plays an important role in advancing one's thinking and as a means to build ideals in improving oneself and the

nation (Dewi et al., 2022). The concept is a picture of an object, process or anything that exists outside of language, which is used by the mind to understand something. Language education, there are three words that can be used, namely at-tarbiyah, at-ta'lim and at'ta'dib. All three contain very deep meanings and are very close together. Education according to Al-Ghazali is eliminating bad deeds and instilling good deeds.

Etymologically Moral comes from the Latin mos (plural: mores) which means habit, custom. The word mos" (mores) in Latin means the same as ethos in Greek. In Indonesian, the word moral is translated as "rules of decency" or a term used to determine the limits of the nature of other roles, desires, opinions or limits of actions that can be properly said to be right, wrong, good or bad. The word "moral" is often equated with the word "ethics", because both words have the same meaning as habit, custom. Moral itself can be interpreted as: the values and norms that become a guideline for a person or group in regulating his behavior (Febrianti dan Dewi, 2021).

In addition, there are words related to morals which are affixed words derived from the word "moral", namely "morality". Morality is the moral character or overall principles and values relating to good and bad. So, the morality of an action means the moral aspect of an action or whether the action is good or bad. Then in essence, the concept of moral education is a systematic process of activity to produce many real changes in human behavior.

The pattern of educational thought of Kiai Hasyim Asy'ari in his book Adab ta'lim wa-Almuta'allim he begins his explanation directly by quoting verses from the Koran and Hadith, which are then reviewed and explained briefly and clearly. He, for example, stated that the main goal of science is to practice it. This is intended so that the knowledge

possessed will produce benefits as a provision for life in the afterlife. Given its importance, the Shari'a obliges to demand it by giving a great reward. Students will not gain knowledge and will not be able to benefit from it without respecting the teacher. Because some say that people who have succeeded, when they seek knowledge, respect knowledge and their teacher, and people who are not successful in studying because they do not want to respect their knowledge and teacher (Az-zurnuji, n.d.).

There are two things that must be considered in seeking knowledge, namely: first, students should have a pure intention to seek knowledge, do not intend for worldly things, and do not harass and underestimate them. Second, for teachers in teaching science, they should straighten their intentions first, not expecting mere material. In addition, what is taught should be in accordance with the actions taken. In this case, what is emphasized is the understanding that learning is worship to seek the pleasure of Allah who can lead a person to obtain happiness in the world and the hereafter. One of the suggestions of the Prophet Muhammad SAW which is very popular among Muslims is:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Demanding knowledge is obligatory for every Muslim and Muslim woman from the cradle to the grave." (H.R Ibn Majah, Baihaqi, and others).

The implementation of the obligation to seek knowledge is a worship in which there are several morals of students in seeking knowledge. The first is cleansing the heart. K.H. Hasyim Asy'ari stated that a student needs to cleanse his heart from grudges, envy, misguided beliefs and bad morals. Everything that pollutes the heart of students should be cleaned from his heart. It aims to make it easy to get and memorize knowledge, and know and understand complex problems.

The advice K.H. Hasyim Asy'ari mentioned in his book, Adabul 'Alim wal Muta'allim which means: "a student should cleanse the heart of everything that can pollute it such as revenge, envy, misguided beliefs, and bad temper. This is meant to make it easy for the heart to gain knowledge, know complex problems and understand them." (Asy'ari, 2020).

Implementation of the Value of Strengthening Moral Education through Islamic Boarding School education

Islamic boarding schools are one of the oldest educational models in Indonesia. There fore Islamic boarding school education colors the dynamics of education in Indonesia. Islamic boarding schools also have a contribution to the state, especially the constitutional mandate in the field of educating the nation's children and inculcating the values of the nation's character for the nation's generation. Regarding character education, the government has issued presidential regulation number 87 of 2017 concerning strengthening character education. In this PERPRES, strengthening character education is a movement under the responsibility of the Education unit to strengthen the character of students through harmonization of heart, exercise of taste, exercise of mind, and sports with involvement and cooperation between Education units, families and communities as part of the Movement National Mental Revolution (GNRM) (*Peraturan Presiden No. 87*, 2017).

According to Lickona, there are seven reasons for the need for character education as follows:
1. The best way to guarantee children (students) have a good personality in life;
2. Ways to improve academic achievement;
3. Some students cannot form a strong character for themselves elsewhere;

4. Preparing students to respect other parties or people and be able to live in a diverse society;
5. Starting from the root of the problem related to social-moral problems, such as impoliteness, dishonesty, violence, violations of sexual activity, and low work (learning) ethic;
6. The best preparation for behavior in the workplace.
7. Learning cultural values which are part of civilization work

To apply education effectively, a strategy for implementing character education is needed that can be applied to schools or Islamic boarding schools, namely (1) teaching, (2) modeling, (3) reinforcing, and (4) habituation. habituating). The importance of character education is very important, so all parties must work together to carry out their roles in carrying out and carrying out character education both from families, communities, educational institutions, and the government (Supriyanto, 2020).

The formation of character or character must of course start from the person/self, in the family (as the core cell of the nation) especially parents as educators. Character building is a "mega project" that is not easy, requires a lot of effort and energy. It takes commitment, persistence, tenacity, process, method, time, and most importantly, exemplary. This exemplary problem is a rare item nowadays and is certainly very much needed in a nation that is experiencing a multidimensional crisis of trust.

CONCLUSION

Based on the description above, the researcher can conclude that the concept of moral education in the perspective of KH. Hasyim Asy'ari, was also motivated by his education and family tree. A thought will not appear by itself if that person has often thought and thought about Muslims. The fruit of thought from KH. Hasyim Asy'ari has written a lot in his works, especially books which are still widely studied in various Islamic boarding schools.

Islamic boarding school is a place for students to gain knowledge. Islamic boarding schools are also often interpreted as educational activities because in Islamic boarding schools many teach students about the most important manners and manners. The pattern of educational thought of Kiai Hasyim Asy'ari in his adab ta'lim wa-Almuta'allim he begins his explanation directly by quoting verses from the Koran and Hadith, which are then reviewed and explained briefly and clearly. Moral education becomes very important when it is implemented and disseminated in the community around the santri. Moral is a benchmark for the value of politeness in students. And moral education should start early and be created by the students' families themselves.

held by the Tarbiyah Faculty, Darussalam Gontor University. The creation of this journal could not have been separated from the support of parents, teachers and fellow students. Therefore we thank you very much for all the support.

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